

THE
REFORMED
CATHOLICQVE

Against the

Deformed Jesuite.

OR A

DISCOVERING

Of the trecherie of the Jesuites

Against the

Reformed Churches of FRANCE,

And other partes.

Marke 13. 12. 13.

The Brother shall betray the Brother to the death , and the Father the Sonne, and Children shal rise up against their Parents , and shall cause them to be put to death .

And you shalbe hated of all men for my names sake , but he that shall endure unto the ende, the same shalbe saved .

Written by an Inhabitant of Kochill/1621.

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Gou shalbe hated of Kings / and the greatest personages of the World / shall abhorre you. It is a Prophetic that is most true / and what this daye wee see and behold to be common amongst us / wee are abhorred of the people / as the most abominable persons in the world / despised both of great and litle / and gen-

genneraly exposed unto the opprobries/ indignities /
and indiscreet insolencies of mutinous Companions/
and contemners of the Law of God / only for our
Religion/bcause wee serve God in Spirit and truthe
and bcause wee wil not submit our selves under the
voake of the beast. The Jew/the Turke/ the Pa-
gan/ and the Moore that know not God/are not ha-
red of the World as wee are / and whie? bcause wee
are of the Religion bcause wee serve God / and will
not follow the sonne of perdition.

FRANCE at this tyme is full fraughted even
in the furthest provinces and parces thereof with
our miseries Shadowes deplore and lament our af-
flictions in the middle of the Reformed churches that
are furthest distant from the realme/ pitie hath made
knowne the desolation of our holp communerie /
throughout all the World / are the good servants of
God in all parts light / deploring the piciefull disor-
der/ and sorowfull abuse that is now practised in the
church of God/prophaning his holp Howse/destroy-
ing his Temple/spoiling his inheritance / exposing
the flocke of God/ to the rage of Wolves / and gi-
ving them for a pray to hongry Lyons / who in
despight of God sell them selvess and their cruell
harts with the substance of his deare flocke / and
which is more sensible/and the full accomplishement
of our greeves/ those that ought to help us / are they
that committ most oppressing and extortions a-
gainst us / who most unjustly sustaine / mainaine /
and entertaine thole / that doe all these mischiefes
unto us/inciting them to doe it / and under pretence
of doing us Justice / animate them against us / and
draw

draw them to a plublicke rebellion/thereby to wrong
and make us the authors of all these seditions. Wee
are dumb / like sheep led to the slaughter. If wee
make our complaintes/ and implore the support and
ayde of those that ought to maintaine us / wee are
accused to be mutinous and seditious / wee are com-
mitted to prison and our innocencie/ without any ju-
stification is condemned criminall / and turbulent to
the common peace. Oh most extreame Tyranie/ and
incomparable iniquite. But alas ! it is prophesied
and forshowne by the Lord.

They are not contente to have taken Bearn from
us/to have polluted our Temples/to have forced our
consciences/to have prohibited the exercise of the Re-
ligion unto us in those parts / to have taken our
goods from us/to have violated our priviledges / to
have compelled us to entertaine and maintaine our
ennemys with that small portion that is left us.
The Wolf takes the Sheep / and devoures it / the
Theef takes a mans purse and his mony from him /
and you take our goods and bodies both / but you
can not hurt our soules. Wee must give the iurpe of
our travells unto perfidions hypocrites / to secret
Traitors/ or to venomous serpents to noarish them
to make warre upon us/what saye I ? To nourishe
them/ when they have as great reuenewes as kings/
alas ! what impietie is ? they rumate us / but not to
enrich the Crowne of France / but rather to lape it
open to an invasion. These Jesuiticall conspira-
tors without forme ennemys/ will rule the regale
Sceptre / if they attaine to the intenes of their
hybryll and diabolicall inventions/ which they have

alredy begon / and seing that they know that they
can rule both the harts and bodyes of our Kings.
They doubt not (I feare) to obtayne their scepters
and crownes. They are for the forraigne emperour /
and not for the upholding of France. Oh most
dangerous Counsell / in so brave a Monarchie.

These good Fathers / that outwardly seeme to be
the true type and figure of Simplicite / are inwardly
stuffed with malice / and having ennemys harts / can
by no meanes procure the advancement of the state /
nor the good of the common welth of France. Their
pernicious desaigne is bent to the conspiration of the
totale ruin of this happie Monarchie. They seeke by
the motions and sterrings up of civill warres / which
they goe about to make against us / by their pestilent
Preachers / to make a brech for our common ennemys
that he mape suddenly enter into the midle of the
prease / and desireing nothing but his owne good / dis-
possest our King of his Realme / pull him downe
from his thone / and with us / bring him to the
white bague.

This is the end / this is the intent / this is the deseigne
and attempt of these trapterous hypocrites / of these
Divelishe doble harts / of these perfidious and dis-
lopall Jesuites / whose intents are not to set upon
those of the religion / to support the Kings authoritie
but to advance them selves / those parricides / who
with murthering armes / bathed their hands in the
sacred blood of our Kings / were they not either pen-
sioners / or schollars of the triple horne / or were they
not solicited and provoaked thereunto by their in-
fernall sophistries / teaching / that it is a goodly ac-
tion

tion to kill a King that is an hereticque / or that fa-
voreth heresie.

If wee might be permitted to search and looke
into the registers of the depositions of the last des-
perate villapnes / wee shall finde that the last
woordes of Ravaillac were these: saying / the Je-
suites promised and assured me / that as soone as
I had don the deed / the Angells and the Virgin Ma-
rie woulde carrie mee into parradise / and in truthe/
those that were present at such a woofull and la-
mentable accident / report / that as soone as he hath
stabbd the King / he sought to run awape / thinking
that / that which the Trecherous murtherers had
sayd woulde prove to be true / and wee shall not only
know them by the last woords of that miserable
wretch / nor by the sentence pronounced against them
in their banishment / but by the catastrophall endes
of all those wicked persons / which sheweth them
openlie to be infamous to posteretie / and therfore
they are so cruelly animated against us / because wee
drive against / and allwyses accuse them of the death
of our Kings ; Therfore they seeke to rapse warre
against us / thinking thereby to root us out / but that
is the thing which wee least feare / protesting these
that first begin may perchance to repent it.

Wee were prompted that nothing should be in-
novated in Bearn / to leave that busines in suspence
and not to speake of the 7 monthe / never the lesse all
those promises were withdrawne / that dewe pro-
ceedings from such persons might be broaken / and
his Majestie was perswaded / and that by divers
great personages / that it was a sinne / peccatum and a
great

great sinne to hold his woord therein/and to the con-
trarie that it is a worke of great pietie to violate his
faith.

These whot spirits / these spotted and blacke con-
sciences/these disguised Dibells / these perfidious in-
fernall Hogs/these Massacrers of Kings/ publickely
teach such pekinious precepts/ whereof the death of
Chastel serveth for a witnes/ and an authentike seale
unto us. They were not content to have done a
thousand injuries unto us in Bearn / but since that
tyme/ (oh unspeakeable crueltie / and furious mad-
nes) they have taken our deade bodies out of the
earth/troubled their rest / and used violence unto our
carcasses: seing it is a Huguenot / wee must pull him
out of his grave/wee must tye a rope obout his necke
and draw him thrrough the streets like a dog. Oh
most outragions beastlynes and Dibelishe furie.

These Barbarous cruelties were done unto us in
the citie of Tours , and worse then they / they brake
downe our churche peard / they defaced our Tem-
ple and burnt it/ and the Bible/the holy scriptures/
the Gospell and Testament of God. Whether doe
these cruell vilapnes / suppose to triumphe against
God/when they triumphe over his holy woord/ and
not content therewith / what have they not done?
The repetition thereof is most lamentable.

They animated sedicious persons in all places
against us/they did us a thousad mischieves/ and yet
(alas) wee durst not open our mouthes to complayne
thereof/ that by our teares and sightes wee might
pacifie and asswge our greef. Some of our people
were cast in prison/ and some were glad to run away /
and

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and to set a faire shew upon their crueltie / they put
some of their side likewise into prison/that were shal-
led awape/and the matter winckt at. If wee had
done the like / we shold have bin imprisoned/
hangd / and without forme of processe wee shold
hav bin punished for an exemple unto others / (alas)
will not a good counsell take order in so pitiful a
distresse. My hart bleedes/ but I dare not saye that
which I know. Ne vnde noceat esse locutum. A great
tree in the ende is puld downe to the grownde / by
pulling one peice this daye/ an other that dape from
it;

Whie shold wee be blaſmed for assembling in
Rochell / by the Kings permission/ they take this sub-
ject to animate themselves against us / to come the-
ther to ober run us/ and to put all to fyer and sword /
wee are pressed and perswaded to separate our selves
which wee will never doe / that weare a meanes to
begin againe / and to reduce us into the like miserie.
It must not be so/ wee must either know the short or
the long/ we have bin sufficently dailed withall/ and
in a manner afflicted / since the lamentable death of
King Henrie the great of famous memorie/ the more
wee scape/ the more wee are vexed / the more wee re-
mit/ the lesse wee are eased.

If they threaten to put us to death / wee are ac-
tuated therunto/ if they threaten to burn us/ wee
have passethrough that alredy. If they threaten to
cut of our heads/ wee have typed that also. Is not
the river of Seine per red all over with the blood of
our fathers? Is not the River of Loire all bloody
by the miserie of our Bretheren? Is not the River

of Rosne yet purple with the blood of our graund-fathers? Are not the ashes of our predecessors that were burnt still whor? are not the high wapes still full of the bones of our kinshipp? that were trappe-ronly marchered for the p[ro]fession of the reformed Religion? and for refusing to follow the footstepp of Antichrist? All this is nothing: let us make the rivers shew vs a Vermilion color with the abundance of our blood: let us contemne fyer and fagot / Swords and shot/ gibel and wheel for Religion sake / for the service of God / and for professing Jesus Christ / for he himself saith: He that acknowledgeth me before men I will acknowledge him before my Father which is in Heaven / as to the contrarie he saith of those whome tribulation and feare of death hath made to fall from their profession. He that shall denie me before Men / I will denie him before my Father which is in Heaven / he that is ashamed to acknowlede me before men / I will be ashamed of him before my Father which is in Heaven: And againe he that loveth his life more then me / is not worthy of me.

They think by spouling one member by destroyng one towne / by putting a thowland Millions of people to deach / that the wholle body of Religion is thereby exterminated / wee spryng up againe out of our ashes / our blood hatcheth vs againe: Those great and cruell Massaeres committed upon our fathers / have not diminisched vs It is Gods cause / the Lord will undertake our defens[e] / and withstand the rage of our ennemis.

They make warre against us / which is manifest
and

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and evident / but pietie is not the principal cause of their designe / for seeing that Achists and Jewes are suffered to live peaceable / they may wel permit us to live in the Realme indifferently among the common people obediently as they have hererto done / but bcause wee have directly banded our selues against the wicked enterprises of the satanicall instrucions of this sodometicall societie / and that wee disclose the subtilties / the craftines / the infernall practises / and the antitheticke or contrarie Doctrynes of this Communaltie of mamon / and publishe and make them knowne to simple ignorant fellowes seducers of the people / they are stirred up against us / feareing that their hate will deke and wax worse and worse / and that in the ende they shall no longer be able to subsit against the truch / and also having an apprehension / that at the last they shall see the Romishe glorie and profit overtheawne / which to maintaine they doe most audaciously strive against God / and bcause wee uphold his name and defend the truch / they seeke by a Diveshе counsell to destroy us / as the most strong and most puissant ennemps of the apostolike seate.

These Divers / these Basilitkes / these Tigers / these furious Dragons / are the cause of all the mischief which wee see to be prepared generally to afflict all France / specially aiming at our destruction / like Greedy and raveming Lyons. Let us stand firme and fast by the tree of faith / and let us repose all our confidence and hope in God / without looking o; attending for ayde from man / for / If God be with us / who shalbe against us ?

Wee make profession of the Reformed religion / let
 not tormentes/martirring/rackes/noz horrour of death
 make us at any time to waver / nor change our Religion:
 let us not feare the World/Emperors/Kings/
 Monarches/ Princes / nor whole realmes nor Na-
 tions sediciously animated against us / let us freely
 and boldly confesse that wee are Christians/and that
 wee will rather endure the crueltie of death / then
 denie Jesus Christ. Neverthelesse let us flee and
 shun the occasion / as much as wee can / and if wee
 can by no meanes avoyde the perill/ and not hindre
 the blow/let us rather burst then obay Antichrist/let
 us rather embrase condementation then mercie / and
 shew our selves constant in death / for the Gospell of
 Christ. God died for us / then are not we bound
 to die for him? Shall wee bowing downe our heades
 shamefull without hope/reire/esteming our selves
 happie to have that favor and that libertie/after wee
 have bin proclaimed traitors to his Majestie?

This is a follie / it must not be so / either wee will be
 punished/or wee will be Justified / wee will have all
 or nothing. Wee have set the crowne upon King
 Henry the fourth / deceased / of glorioue memorie:
 (France knowes it well)and wee will give the Scepter
 to King Louis the 13. God will give that grace/
 being able to do more / and being stronger then wee
 are thought to be: awape with favour/awape with
 the mignions of fortune / and those unmarried cour-
 tiers/awape with those tapuine consciences / they
 have sufficientlie and to much / to our great greef/
 troubled the seces of our Nation/by their bewitching
 sorceries / possessing the noblesse parts of his under-
 Randing.

Wee

Wee will not rebell against the King / and much
lesse will wee contradict the will of God / nor endure
that men should anhilate our auncient Priveledge /
wee will not indure it / and let it not be thought to be
strange / if wee oppose the same withall our forces /
for wee will never endure / that men shoule put a
knife to our throates / without putting their hands
to it.

If wee take Armes in hand / it shalbe to redsta-
blishe the King upon his thoane / to commaund ab-
solutely over his people / and to prevent that mis-
chief that is intended cowards us / and if wee fight /
to defend our selves / it shall bee to maintaine the
faith of the Gospell / and preserve the Kings auho-
recie / although they cover themselves with vaine of
Regall anthoricie / to assape us / but al proceeds from
wicked counsell. Wee feare God / and honor the
King.

What pitie is it / all the World is animated
sore against us / and there are some amongst us /
that would betraie us / patience / let God be prysed /
and doe all for his glorie.

At this dape it is a crime to be one of the Refor-
med Religion / but that crime is pleasing unto God :
There is neither Emperoz / King / Monarche / Prince
nor Lord / to be shott there is none / that wee
ought to obape before God. If they kill our bodyes /
they can not kill our sowles. They habe a quarrell
against us long since / all that formerly past / was but
subtileties to intrap us / wee are put from publicque
offices / wee are prohibited common commerce / our
Elections are transporzed / our Privilidges are elip-
sed

sed / and if they durst they would constraine us / to play banckerupt with God / and religion / but wee will sooner die then to doe wrong to our soules / wee will never doe it / yea rather die a thousand deathes / then violate the Faith we have vowed unto God. The three children contened of Nabuchodonosor and his kyng. The Prophet Daniel did not feare the rage of the Kyng / let us rather be kilde / then bow our knies to Daal / let us rather be thowne into the mouthes of burning sprie furnailes then to breake our Law / and denie our God / and let us not lose courage / nor be afraide / for all the traytors. Luke warne / and wicked men that mē beare wond among us though they be never so great ympeyall persons / and puissant / yea though they were our fathers / Brethren / Sisters / or our neerest kinsmen. Jesu Christ found a Judas among his Ap̄istles / let us die / let us die couragiously to maintaine God's quarrell / that at the ende of our course / after wee shall have fought a good fight he maye receive and crowne us in paradiso with the incorruptible crowne of glorie / perpetually to sing to his honoř and glorie with the Angels and the blessed for ever and ever / Amen.

Nemissum patit, & Supplicium.

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